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AN

HISTORICAL SKETCH

OF

HAVERHILL,

IN THE COUNTY OF ESSEX, AND

* 2356.78
COMMONWEALTH OF MASSACHUSETTS;

WITH BIOGRAPHICAL NOTICES.

(By Leverett Saltonstall, Esq.)

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AN HISTORICAL SKETCH OF HAVERHILL, IN THE
COUNTY OF ESSEX, AND COMMONWEALTH OF MASSACHUSETTS;
WITH BIOGRAPHICAL NOTICES.

HAVERHILL in the county of Essex is situated on the northern side of the River Merrimack, eighteen miles from its mouth, by the course of the river, and at the head of its tide waters. It is about nine miles in length, and is three miles in breadth. It is bounded on the west by Methuen, on the north by Salem, Atkinson, and Plaistow in New Hampshire, on the east by Amesbury and the river, and on the south by the river, which divides it from Bradford.

The distance from Haverhill bridge to Boston is about twenty nine miles, to Salem twenty two miles, to Newburyport fourteen miles, to Ipswich fifteen miles, and to Portsmouth thirty miles.

The town contains about fifteen thousand acres. The soil is, generally, a deep rich loam, and very productive. The wood is principally oak and walnut. There are some farms highly cultivated, and many extensive orchards.

Little or West River empties itself into the Merrimack about a quarter of a mile west of the bridge. This river has two branches, one of which originates in Great Pond in Haverhill, and the other in Kingston N. H. On the latter are several mills.

Merrimack River is navigable to this town for vessels of one hundred tons. Navigation for larger vessels is prevented by Plain Point Shoals, a mile and an half, and Currier's Shoals, three miles below Haverhill Bridge. About two miles and an half above the bridge are Mitchell's Falls or Rapids, beyond which the tide never rises. The flow of the tide at Haverhill is from five to eight feet, yet the water is never brackish.

In the spring the river is abundantly supplied with bass, alewives and shad. Salmon are not as plenty as formerly, but this fishery is still of considerable impor-

tance, and has not diminished for fifteen or twenty years past.

Ponds. There are four considerable ponds in Haverhill, viz. Creek Pond in the west parish, and Ayers' or Plug Pond, Belknap's or Round Pond, and Great Pond, within a mile of the bridge and half a mile of each other. The village is supplied with water by an aqueduct from Round Pond. This pond is principally filled by springs, and exhibits, through its transparent water, a bottom of glittering sand. The surface of the pond is 150 feet above the water in the river, and it is very difficult to procure logs, that will withstand the immense pressure of the water. Great Pond is one of the most beautiful ponds in New England. It covers about 210 acres, and is from 40 to 48 feet deep. Its shores exhibit various views of hills crowned with oak or pine trees, and of cultivated fields. White and red perch, and pickerel of the largest size, abound in the pond, and there is a small house on a beautiful point, in a locust grove, for the accommodation of parties who often resort here for amusement.

Bridges. Haverhill may justly boast of its bridge. "Haverhill Bridge" is built upon three solid stone piers, which support three arches, each two hundred feet in length, and has a long stone abutment extending from the shore. It was built in 1794, rebuilt in 1810, and is now one of the best built and most substantial bridges in the United States. It was the opinion of many that no bridge could withstand the force of the ice in the spring, but the experiment has been successful, although the bridge has sometimes trembled.

"Merrimack Bridge" is six miles below Haverhill Bridge, and connects the town with Newbury. It contains four arches, and is the longest bridge on the river, being about 900 feet in length. This bridge is so unproductive, that it has been suffered to fall into a ruinous condition. It is passed, but is not considered safe, and will probably not be rebuilt, and thus one obstruction to the navigation of the river will be removed.

Situation, &c. The situation of the village or town of Haverhill is delightful. The river bends in the form

of a crescent, and gently flows before it, the land rises gradually from its shore, the eye is charmed with a view of the fine fields of Bradford and the river for several miles, and altogether forms one of the most beautiful spots for a settlement that can be conceived. The village is compact and built principally upon two streets, one running parallel with the river, and the other in a line with the bridge north. Four ranges of fire proof brick stores, one four, and the others three stories high, several handsome dwelling houses, two meeting houses, and the bridge, give the place a very pleasant appearance, and an air of importance as a populous and busy town.

Haverhill is not so handsome a town as its local situation deserves. But the chief care of the first settlers was to shelter themselves from the severity of the climate, and provide for their defence against their savage enemy, and it is not strange that they did not consult the beauty of their settlements. The river or water street is too narrow and too near the bank. The number of ordinary buildings on the lower side of the street interrupts the view from the houses, and injures the appearance of the town from the opposite shore. A road parallel to the river might be laid out on the brow of the hill, which would open a range of beautiful house lots, overlooking the street below, and commanding a most extensive prospect. This has long been wanted, for building lots are now very scarce.

There are in the compact part of Haverhill about 250 buildings.

Trade, manufactures, &c. Haverhill is a very flourishing trading town, containing about thirty stores well furnished with goods. Some single shops rent for \$250 per annum; and a house lot fifty feet front and one hundred feet deep was sold in 1815 for \$1000. A bank was established in 1814 with a capital of \$100,000.

Ship building is a very important branch of business here, and was before the revolutionary war. Ships of 400 tons are safely launched at high tide. In 1810 nine vessels were built amounting to 1800 tons, and fifty or sixty men were constantly employed in the shipyards.

This business was interrupted by the restrictive measures of the government, but is again reviving with the revival of commerce. There are large quantities of fine ship timber of pasture oak in the vicinity, the average price of which for several years has been four dollars per ton.

There are here two cotton and wool factories and a card factory.

Large quantities of shoes and hats are made here and exported to the southern states. The manufacture of horn combs and leather gloves is also carried on extensively.

About thirty men were constantly employed in the manufacture of plated ware for saddles, harnesses, &c. before the tax upon that article.

The manufacture of leather is also carried on to a considerable extent.

Considerable quantities of beef are annually put up here, and this business might be extended to great advantage, as immense numbers of cattle are driven through the town for a market.

A rum distillery was established in 1738, and thirty years ago there were three distilleries, which have all been discontinued several years. We add with regret that in some productive seasons several thousand barrels of cider have been distilled.

A duck manufactory was set up in 1791, but did not succeed.

Although Haverhill is a place of considerable business, its importance is not in proportion to its natural advantages. It is a good market for an extensive back country in New Hampshire and Vermont, as country produce commands nearly as high a price here as in the seaport towns, and foreign articles are as low. And if the farmer is not satisfied with the market here, he is but a short distance from Newburyport, Salem or Boston.

The towns upon the Merrimack have hitherto derived but little advantage from the river, in consequence of the obstructions to navigation above Haverhill. These have so far been removed by locks and canals, that the river is

now passable for boats from Concord, N. H. to the entrance of Middlesex Canal, and works above Concord are contemplated principally with a view to turn the trade of the country above Patucket Falls to Boston. The attention of the citizens of Newburyport and Haverhill has recently been called to a subject most important to them, the removal of the obstructions to boat navigation between Haverhill and Patucket Falls, which are principally the rapids a little above Haverhill. It now depends on the enterprize of Newburyport and the towns above, whether a great trade shall be diverted from its natural channels, and all the advantages of this fine river be enjoyed by artificial means by a town thirty miles from its waters. We hope soon to see the Merrimack, which flows through 150 miles of rich and fertile country, bearing on its bosom the products of its banks to its own flourishing towns. The obstructions are by no means formidable, when compared with the importance of the object.

Schools. The first notice of a school on record, is in March, 1661, when it was voted that "£10 should be rated for a school master, and he to receive pay from the scholars as he and the parents can agree." In March, 1671, it was voted "to establish a school and build a school house near the meeting house, that shall also serve as a watch house, and to entertain people on the Sabbath, that shall desire to repair thither, and not go home between the forenoon and afternoon exercises."

This town has never been remarkable for its liberal support of schools. In 1704 "Maj. Richard Saltonstall was chosen to attend at Ipswich Court, to answer to a presentment against the town, for not keeping a school master." No other provision has ever been made for schools than is required by law. Those parents, who are desirous of giving their children a better than a common school education, send them to one of the numerous academies in the vicinity, there being one in Bradford, about half a mile from Haverhill Bridge, one in Atkinson, and two in Andover.

Library. The "Haverhill (social) Library" contains about 700 volumes of well chosen books, and it annually increases by a small tax on the shares,

Newspapers. The first *newspaper* was printed here in 1793, by Messrs. Ladd and Bragg. The Merrimack Intelligencer, a weekly paper of federal politics, is printed in Haverhill.

The *Fire Club* was instituted in 1768. It is also an association for the protection of each other's property from theft. The plan deserves some notice. The articles provide that half the members shall draw tickets at the quarterly meetings, upon which shall be inscribed the different roads to be pursued in case of theft; that those who draw tickets, upon the first information of theft upon the property of any member, shall repair to the place where the theft was committed, or to his usual place of abode, and pursue the roads they have drawn, unless the committee of advice shall prescribe different routes, and it is their duty to use the utmost exertion to apprehend the thieves and recover the stolen property. All extra expenses are paid by the club.

Settlement. The precise time of the settlement of Haverhill is not known. Gov. Winthrop in his journal (p. 276) says, "Mo. 3, 1643. About this time two plantations began to be settled upon Merrimack River, Pentuckett, called Haverhill, and C called Andover," But the settlement was begun in 1640, or 1641. The Indian deed of the town [see Appendix, No. II.] is dated Nov. 15, 1642, and conveys the township *to the inhabitants* of Pentuckett. Dr. Mather* says, Mr. Ward settled at Haverhill as the minister in 1641, and there is a record of a birth at Haverhill in that year, copied from a former book of records. It was called Haverhill in compliment to Mr. Ward, who was born in Haverhill, in Essex county, in England.

The celebrated Giles Firmin contemplated settling here with Mr. Ward, in 1639.†

* Magnalia, book 3, 167.

† In a letter to Gov. Winthrop, dated at Ipswich, 10th mo. 29, 1639, (Hutch. Hist. Coll. 128) he says, "my father in law Ward, since his son came over, is very desirous that we might sett down together, and so that he might leave us together if God should remove him from hence. Because that can't be accomplished in this town, is very desirous to get me to remove with him to a new plantation. We think it will be at Pentuckett or Quichichehich." Firmin had been prepar-

The town at first extended six miles north of the Merrimack, and was fourteen miles in length upon the river. It was interested in the long dispute about the boundaries between the Provinces of Massachusetts and New Hampshire, which was at length settled by commissioners, in 1737.* Col. Richard Saltonstall, Richard Hazzen, and dea. James Ayer represented the town before these commissioners.

Part of the towns of Methuen, Salem, Atkinson, and the town of Plaistow have been taken from Haverhill.

Haverhill first belonged to the county of Essex. In 1643, when the colony was divided into four counties, this town, Salisbury, Hampton, Exeter, Dover and Strawberry-Bank, (Portsmouth) formed the county of Norfolk, and so remained until 1679, when, by order of the king, Massachusetts *recalled all commissions granted for governing that part of New Hampshire Province three miles north of Merrimack River*, in consequence of which the General Court, February 4, 1679—80, ordered "Haverhill, Amesbury (part of Salisbury) and Salisbury to be again joined to Essex.†

Indian Wars. Haverhill was a frontier town more than half a century, and was often troubled by the Indians. Many votes in the early records show the danger apprehended from the savage enemy. February 19, 1675, it was voted "to complete the fortification about the meeting house against the common enemy, to make port holes in the wall, and a flanker at the east corner, that the work in case of need, may be of use against the enemy, for the safety of lives and what else may be brought in."

April, 1690. They petitioned the government "for 40 men at least" for their garrisons.

December 11, 1710. It was voted "to defray the expense of fortifying the parsonage house."

ing for the practice of physick, and he says "I am strongly sett upon to study divinitie, my studies else must be lost, for physicke is but a mean help." He changed his studies and went to England, where he became a celebrated nonconformist minister. Few books have been oftener printed or more read than his "Real Christian."

* Hutch. Hist. Vol. 2, 342.

† Hutch. i. 359.

Few settlements suffered more from the Indians than Haverhill. It appears by the town records that scarcely a year passed between 1689 and 1708, in which some were not killed or "captivated."

A family was destroyed here by the Indians in 1691.*

In 1695, Isaac Bradley, aged 15, and William Whitaker, aged 11, were taken prisoners and carried to Wini-pisiogee Lake. Soon after they fled from the Indians in the night, and after encountering almost incredible dangers and hardships, arrived safe at Saco Fort. Their philosophy taught them to follow the course of the first stream they met. The incidents of their escape as related by a grandson of Mr. Bradlee, who often heard them from his grandfather, would make a very interesting narrative.

In 1697, fourteen persons were killed, eight of them children.

In February, 1698, the Indians surprized the town of Andover, and killed seven and took others prisoners, and "on their return made some spoil upon Haverhill."† On the 15th of March succeeding, a party came upon the town, and burned nine houses and killed and took prisoners about forty persons. In this descent the famous Hannah Duston was made prisoner, whose heroic exploit, though well known, deserves a place in the history of Haverhill.

Mrs. Duston was confined to her bed, attended by her nurse, Mary Niff, and seven children, besides an infant six days old.‡ As soon as the alarm was given, her husband sent away the seven children towards a garrison house, by which time the Indians were so near, that despairing of saving the others of his family, he hastened after his children on horseback. A party came up with him and fired—he returned the fire and kept in the rear of his children until he brought them to a place of safety. The Indians took Mrs. D. from her bed and

* Hutch. ii. 101.

† Hutch. i. 112. 249.

‡ Martha (Duston) born March 9, 169 $\frac{6}{7}$, killed March 15, 169 $\frac{8}{7}$. Haverhill Records.

carried her away with the nurse and the infant, which they soon after dashed against a tree and killed. When they had travelled about one hundred and fifty miles towards an Indian town two hundred and fifty miles from Haverhill, they told the women they must be stripped and run the gauntlet through the village on their arrival. The women had been assigned to a family consisting of twelve persons, besides an English boy who had been taken prisoner from Worcester, and Mrs. Duston prevailed upon the nurse and the boy to assist her in their destruction. A little before day finding the whole company in a sound sleep, she awoke her confederates, and with the Indian hatchets dispatched ten of the twelve, a woman whom they thought they had killed making her escape with a favourite boy whom they designedly left. Mrs. Duston and her companions arrived safe home with the scalps, notwithstanding their danger from the enemy and from famine in travelling so far through thick woods and across mountains and rivers, and received a reward of £50 from the General Court, besides many other valuable presents.*

Thomas Duston, a descendant from Mrs. Duston, owns the same farm, and his mother occupies the same house from which she was taken.

February 4, 1704, Joseph Bradley's garrison was surprised and taken by a party of Indians, and Mrs. Bradley killed one of them with boiling soap. The sentinel was slain, and she with several others were taken prisoners. After a cruel bondage she was sold to the French, and was afterwards redeemed by her husband. This was her second captivity.†

The 29th of August, 1708, is the most memorable day in the history of Haverhill.

‡ In the winter of 1707—8, an expedition was projected in Canada against some of the most important English settlements. A grand council was held at Montreal, in which it was agreed that the principal warriors of all

* Hutch. Hist. ii. 101. Magnolia, Book vii. 90.

† Penhallow's Indian wars, 10.

‡ Hutch. ii. 157. Penhallow's Indian wars, 47.

the tribes in Canada, about 100 Canadians and many volunteers, several of them French officers, were to be employed, making in the whole a force of 400 men. They all began their march on the 16th of July by different routes to excite the less alarm, and were to rendezvous at Lake Nickisipigue, where they were to be joined by the Norridgewock, Penobscot, and other eastern Indians. Fortunately for the principal settlements, the Mohawks and Hurons became discouraged before they reached the place of rendezvous and returned; but unfortunately for Haverhill, only 200 or 250 assembling, they did not think it prudent to attack Portsmouth, which is supposed to have been their first object, and this compact village was selected for their prey. They passed the garrisons undiscovered, and at break of day on the 29th of August fell upon the Town. The Rev. Benjamin Rolfe, the minister, was killed, while bravely defending his house, and his wife and one child were also killed. Three soldiers were in his house at the time, and were slain, but their fate was merited, as they begged for mercy in a cowardly manner, and Mr. Rolfe could not persuade them to assist him. Capt. Simon Wainwright, the captain of the town militia, and one of the most respectable citizens, Capt. Samuel Ayer, the first Selectman, and about forty more were also slain. Several houses were burned and several prisoners taken.

Maj. Turner, Capt. Price, and Capt. Gardner, all of Salem, were in the town, but most of their men were in remote garrisons and unable to assist in its defence. They, however, collected together what force they could of their own soldiers and the inhabitants, and pursued the enemy, who were alarmed and had left the town precipitately, came up with them about two miles from the town and attacked them, although their force was greatly superiour, and after a skirmish of about an hour the Indians fled, leaving nine dead, and carrying off several wounded. Many of the prisoners, and most of the plunder, were recovered. Some of the prisoners they barbarously slew to prevent their escape.

Hagar, Mr. Rolfe's maid servant, is quite as celebrated as Mrs. Duston. Upon the alarm, she ran with Mr. Rolfe's two daughters into the cellar and covered them with two tubs, where they were both preserved, although the cellar was searched and plundered. One was afterwards married to Col. Hatch of Dorchester, and the other to the Rev. Samuel Checkley, sen. of Boston, whose son, the Rev. Samuel Checkley, jun. was the father of Mrs. Lathrop, wife of the late Rev. Dr. Lathrop of Boston. They were both celebrated women.

The door of the parsonage house, with the bullet holes through which it is said Mr. Rolfe was badly wounded, is nailed up in the porch of the meeting house in memory of this dreadful day.

The Indians were panic struck before they had done what mischief they might. They had set fire to the back part of the meeting house, a new and handsome building, and a Mr. Davis, an intrepid man, went behind the parsonage house, struck upon it with a large club, and called out with a loud voice, "come on, come on, we will have them," &c. The Indians in the parsonage house began the cry of "the English are come;" the panic spread, and they all fled precipitately. By the great exertion of Mr. Davis, principally, the meeting house was saved. Capt. John Davis of Methuen, who died in December, 1815, and who had been an officer in the French and revolutionary wars, was his grandson.

The enemy making a hasty retreat, left this devoted town to the sorrowful office of burying their dead. Scarcely ever did an infant settlement suffer more at the merciless hands of savages, than did Haverhill by this descent, several important inhabitants being slain and many being carried into captivity. The weather was so warm, the interment of the dead was necessarily so hurried, that coffins for all could not be made, and a pit was dug and covered with boards, in which several were laid. The story of that fatal morning is yet fresh, and is often rehearsed by the descendants of the sufferers.

The expedition was also disastrous to the enemy. Having lost a great part of their force by desertion and sickness, they were rendered unequal to their first design

upon Portsmouth, and were afraid even of Dover. They left their packs and medicine box about three miles from Haverhill, where they were found and secured by a small party. They retreated precipitately from this little village, with the loss of thirty men killed; many more died in consequence of the loss of their packs and medicines, and the whole retreating force were exposed to famine. So severe were their sufferings from this cause, that several Frenchmen came back and surrendered themselves prisoners of war, and some captives were dismissed with a message, that if they were pursued by the English, the others should be put to death. Yet "the French reported when they got back, that they faced about, and that our people, being astonished, were all killed or taken except ten or twelve who escaped." (Hutch.)

Haverhill has not since been troubled by the Indians, although so late as August, 1722, the Selectmen were authorized "to build a good fort round Mr. Brown's house with what speed they could." It seems to us at this day incredible, that such a measure should have been necessary. The wilderness between Haverhill and Canada is now a cultivated and populous country; and where are now those hoards which so lately carried terror and dismay? Exterminated, not driven back, not united with more distant tribes. The atmosphere of civilization is fatal to these children of the woods. This is an interesting subject. Gratifying as is the rapid settlement of our country, the fate of the original rightful lords of the soil can never fail to excite melancholy reflections.

Historical Dates. June 7, 1652, is recorded, "The lotts or draughts for the second division of plow land." Among the names are those of Davis, Tyler, Ayer, Clement, Whittier, White, Eaton, Corliss, Pecker, Gild, and Ladd, whose descendants of the same name are still in Haverhill, but the names are more numerous which have become extinct, or whose descendants have emigrated to other places. The posterity of William White are very numerous.

In 1669 it was resolved, that "no vote shall be valid that shall be voted at any town meeting after the sun is set." If this excellent regulation had been general and

continued, much confusion would have been prevented in some places in later times.

It was formerly the custom to choose a moderator by ballot, a regulation which it was found necessary to establish in Massachusetts by law in 1809.—“Nov. 13th. 1682. At a general town meeting called to treat further in order to the accommodation of Mr. Jer. Cushing or a plan of settlement for a minister, Th. Whittier is by *an orderly paper vote* chosen moderator for this meeting, who declaring his inability to serve through sickness was discharged, and the town *by papers* proceeded to a second choice, and William White was legally chosen moderator for the present meeting, nemine contradicente, vel alium proponente.

Thus the French king with twenty thousand men
Went up an hill and then came down again.

The meeting for this time is at an end.”

Col. Nath. Saltonstall, one of the assistants of the colony, was the clerk or recorder of the town from 1668 to 1700, and his records are in a very superiour style, although he took the liberty occasionally of adding his own comments.

In 1689 the town passed a vote, not very honourable to them, “to pay Mr. Ward his full salary for the next year, provided that he upon his own cost do for the next ensuing year board Mr. Rolfe.” The record begins—“The town then (Mr. Ward and his son Salstonstall being absent) voted, &c. The marginal reference is £.20 taken from Mr. Ward for Mr. Rolfe’s diet in ’90 without his consent.” Three lines, which probably contained some severe remark, are blotted out, and the marginal note says it was “blotted out by order of the town.”

March 2, 1696. Upon a petition for allowance to one for killing a wolf, “The town by vote grant him to be paid by the next town rate 10s. for killing the said wolf, since he declares it was a bitch wolf, and that she will not bring more whelps.” The town continued to grant a bounty annually for wolves’ heads until 1757. Johnson, in his account of this town, says, “The people are wholly bent to improve their labour by tilling the earth and keeping of cattel, whose yearly increase encourages them to spend their days in *those remote*

parts." So wholly bent were they upon husbandry, as to suffer from the want of mechanicks. There is in the town records a contract signed by Mr. Ward the minister and nineteen others, dated February 6, 1658, in which they agree to pay their proportions of £.20 for the purchase of a house and land for Mr. Jewett, *provided he live here seven years following the trade of a blacksmith in doing the town's work*, "also the said Jewett doth promise to refuse to work for any that refuse to pay towards this purchase, until they bring under the Selectmen's hands that they will pay."

In 1650 a vote passed "That the freeholders attend town meeting within half an hour after the time notified and continue in town meeting till sun set, unless the same is sooner closed, on penalty of paying half a bushel of corn."

In 1724 a committee was chosen to attend the General Court, and oppose the granting a township above Hawk's meadow brook. It was granted the next year, and incorporated by the name of Methuen.

In October and November 1736, the throat-distemper made dreadful ravages among the children, and swept off more than half under 15 years of age. The Rev. Mr. Brown lost three; in some families all died, seven or eight in number, and hardly a family escaped without the loss of some. Mr. Brown published an account of this fatal disorder in a large pamphlet.

In 1763, the same epidemic prevailed generally, but it was in a milder form, or was better understood, and but few died.

An alms house was built in 1737; but the people were not pleased with the experiment, and it was sold in 1746. The poor were supported in different families. March 7, 1671. "Robert Emerson and his wife brought a child, which was the orphan of Richard and Hannah Mercer, into the publick town meeting, and desired the town to take care for the child," which they voted to do.

There have been three meeting houses for the first church. The first stood in front of the grave yard, half a mile below the bridge. In this vicinity the settlement

began. In 1666, John Hutchings had "liberty to build a gallerie at the west end of the meeting house, provided he give notice to the town *at the next training day* whether he will or noe, so that any inhabitant of the town that has a mind to join with him may give in his name." In 1681, it was voted "to enlarge the room in the east end of it by making a gallerie therein for the women." The second house was built in 1699, and after a great contention whether it should be built where the first stood, a majority voted to erect it about fifty feet in front of the present meeting house. The present church was built in 1766.

The first bell was purchased in 1748. Before that time there was a singular substitute, as appears by a vote passed in 1650, "That Abraham Tyler blow his horn half an hour before meeting on the Lord's day and on lecture days, and receive one pound of pork annually for his services from each family."

There have been two instances of great dissention in Haverhill, which deserve a place in this sketch, on account of the interposition of the General Court, and their extraordinary exercise of power. These difficulties arose in consequence of the commoners or proprietors of the township claiming the jurisdiction of the town. In March, 1725, two sets of officers were chosen, and upon application to the General Court, the following resolve (in substance) passed.

"In the House of Representatives, June 3, 1725.

Whereas at the anniversary town meeting in the town of Haverhill, holden in March last, there happened to be two contending parties who assembled in the meeting house, and did then and there choose two sets of town officers, viz. Town Clerks, &c. for the year current, whereby great difficulties have arisen in the said town, and considerable *expence occasioned in the law*, and it is to be feared that no good order or government can be supported or maintained unless some speedy care be taken to prevent those disorders, for preventing whereof and to put an end to said strife, it is ordered and resolved, &c. that J. S. and N. P. the constables of the town

of Haverhill, for the year 1724, be and are hereby directed and required to notify, &c. to assemble and convene at the meeting house in Haverhill, on Wednesday the 9th of June, at 10 o'clock, A. M. to choose all town officers which the law require to be chosen in March, annually, and that the said S. and P. make return of their doings to the moderator hereafter named, one hour at least before the time appointed for the meeting, and that Richard Kent, Esq.* be desired to be present at the said meeting, and that he is hereby empowered to moderate the affairs thereof, and to take care that the same be orderly managed, and that no other person be allowed to vote but such as be lawfully qualified, and that the aforesaid meetings held the 2d of March and all the proceedings and votes of each party be and are hereby declared null and void and of none effect, any law, usage, or custom to the contrary notwithstanding, and the charge to be borne as this Court shall order.

Sent up for concurrence,

WM. DUDLEY, *Speaker.*

In council, June 4, 1725,

Read and concurred,

J. WILLARD, *Sec'y.*

Consented to, WM. DUMMER.

A meeting was accordingly held on the ninth day of June, and Richard Kent acted as moderator. "There was some discourse concerning the choosing of town officers, but no vote passed, and the moderator adjourned the meeting until 2 o'clock, P. M. when "he called or ordered them to bring in votes for a Town Clerk, some votes were brought in, but no Town Clerk declared to be chosen," and the meeting was adjourned by the moderator to the 23d of June at 10 o'clock.

June 15, 1725. It was resolved by the General Court that "Whereas by special order of this Court, the town of Haverhill was assembled on the 9th inst. for the choice of town officers, and no other than a Town Clerk was then chosen, although he was not declared by the moderator, and said meeting having been adjourned notwith-

* Of Newbury.

standing the other town officers were to be chosen on the same day.

Resolved, that John Eaton be and is hereby declared Town Clerk for Haverhill, according to the choice made the ninth of June, as aforesaid, and that the freeholders, &c. assemble at the meeting house in Haverhill, June 23, according to the adjournment, and that they then and there choose all other town officers, and that Richard Kent, Esq. hereby declared moderator of the meeting, be directed to administer the oath by law appointed to John Eaton and the other officers to be chosen, any law usage or custom to the contrary notwithstanding."

Pursuant to this resolve, the town completed their choice of officers on the 23d of June.

A similar disorder happened in 1748. April 7th, the General Court "set aside the town meeting held on the first day of March," and directed the Selectmen for 1747 to call a town meeting sometime in April. A meeting was accordingly called on the 26th of April, and officers chosen. Richard Saltonstall, Esq. and others remonstrated against the proceedings at this meeting, principally because inhabitants not qualified were permitted to vote, and the General Court, November 3, 1748, resolved "that the meeting be set aside, and all the proceedings consequent thereon be null and void, and directed the Selectmen for 1747 to issue a warrant for another meeting sometime in November, and that John Choate, Esq.* be moderator of the meeting." The town record then states, that "at a meeting pursuant to an order of the Great and General Court, &c. By order of the Great and General Court, John Choate, Esq. was appointed moderator," &c. and the town officers were chosen.

Such an interference of the legislature was doubtless salutary in these instances as a particular exercise of despotick power will often be; but the General Court seems not so suitable a body to decide upon such controversies as the Judicial Courts. One reason why they interposed was, *that considerable expense was occasioned*

* Of Ipswich, a member of the General Court.

in the law! A singular reason, and an acknowledgment of the jurisdiction of the judiciary in the case.

Population. The number of inhabitants in 1790 was 2408; in 1800, 2730; in 1810, 2682. They have since increased. Haverhill is a very healthy place. Many people have emigrated from this town to New Hampshire and the District of Maine.

Ecclesiastical history of Haverhill, with biographical notices of the ministers. *Sept. 19, 1644, Two churches were appointed to be gathered, one at Haverhill, and the other at Andover; and as these settlements were too small to accommodate the people who might attend on the occasion, the meeting was to be at Rowley. When they were assembled, most of those who were to join together in church fellowship refused to make a confession of their faith and repentance, because they had declared it upon their admission into other churches, upon which the assembly broke up. Hubbard adds, that "in October, 1645, messengers of churches met together again, when Mr. John Ward was ordained pastor of the church in Haverhill and Mr. John Woodbridge of the church in Andover.

Mr. Ward witnessed the Indian deed November 15, 1642, and was then an inhabitant of Haverhill. Dr. Cotton Mather says he settled there in 1641. Johnson says, the people of Haverhill "were not unmindful of the chief end of their coming hither, namely, to be made partakers of the blessed ordinances of Christ," and that "they called to office the Rev. Mr. Ward, son to the former named Mr. Ward of Ipswich,

Young Ward begins, whereas thy father left," &c.

Mr. Ward probably went with the first settlers to Haverhill as their minister, for it was the pious custom of our forefathers, when they began a new settlement, to take a minister with them as the pastor of the little flock. Their first care was to provide for the support of religious ordinances; one of their first buildings was always a house of worship. How degenerate are their descendants! How many large towns have recently grown up

* Winthrop's Journal, p. 167. Hubbard, 416.

without any sacred temple, or any regular preaching of the gospel! The church at Haverhill, venerable from its antiquity, was the twenty sixth in the colony.

This town has been blessed and honoured with a succession of able and distinguished ministers. *Mr. Ward's father was the Rev. Nathaniel Ward, the celebrated author of "The Simple Cobler of Agawam in America." The son was also eminent, and is recorded by Dr. Mather among the worthies of New England. In his quaint style he says, "Mr. John Ward was born, I think, at Haverhill, on November 5, 1606. His grandfather was that John Ward the worthy minister of Haverhill, and his father was that N. Ward, whose wit made him known to more Englands than one. He was a person of a quick apprehension, a clear understanding, a strong memory, a facetious conversation; he was an exact grammarian, an expert physician, and, which was the top of all, a thorough divine; but, which rarely happens, these endowments of his mind were accompanied with a most healthy, hardy and agile constitution of body, which enabled him to make nothing of walking, on foot, a journey as long as thirty miles together.

"Though he had great offers of rich matches in England, yet he chose to marry a meaner person, whom exemplary piety had recommended. He lived with her more than forty years in such an happy harmony, that when she died he confessed that in all this time he never had received one displeasing word or look from her. Although she would so faithfully tell him of every thing that might seem amendable in him, that he would pleasantly compare her to an accusing conscience, yet she ever pleased him wonderfully.

"This diligent servant of the Lord Jesus Christ continued under and against many temptations, watching over his flock at Haverhill more than thrice as long as Jacob continued with his unkle, yea, for as many years as there are sabbaths in the year. On Nov. 19, 1693, he preached an excellent sermon, entering the eighty eighth year of his age, the only sermon that ever was, or perhaps ever will be, preached in this country at such an age.†

* Magnalia, book iii. 167.

† The Dr. was not correct in his prediction.

On Dec. 27, he went off, bringing up the rear of our first generation."

Mr. Ward's salary was first £40, and in 1652 was fixed at £50, one half payable in wheat, &c. and his wood.

The town voted, Dec. 28, 1680, to procure an assistant minister on account of Mr. Ward's advanced age. Several candidates were heard, and in 1682 Mr. Jeremiah Cushing of Hingham was invited to settle, but he refused.

Mr. Benjamin Rolfe began to preach in Haverhill in 1689, and was ordained in Jan. 1693—4. Mr. Ward agreed to abate all his salary except £20, half in merchantable wheat, indian, &c. and half in money, and fifty cords of wood annually, upon condition that the town should pay all arrearages of his salary, and appoint a committee "to attend at his house upon a sett day to receive and take account of what shall be brought in, and sett the price thereof if it be not merchantable, that so it come not in by pitiful driblets as formerly."

Mr. Rolfe's salary was £60, half in corn and other articles. He was graduated at Cambridge, in 1684. This worthy minister was slain by the Indians in the great descent. The following is the epitaph on his grave stone.

CLAUDITUR HOC TUMULO
CORPUS REVERENDI PII
DOCTIQUE VIRI. D. BENIAMIN
ROLFE, ECCLESIÆ CHRISTI
QUÆ EST IN HAVERHILL
PASTORIS FIDELISSIMI; QUI
DOMI SUÆ AB HOSTIBUS
BARBARE TRUCIDATUS. A
LABORIBUS SUIS REQUIEVIT
MANE DIEI SACRÆ
QUIETIS, AUG. XXIX ANNO
DOMINI, MDCCVIII.
ÆTATIS SUÆ XLVI.

February 7, 1708—9 the town invited Mr. Nicholas Seaver to settle, but he made proposals to which they did not agree.

September 12, 1709, Mr. Richard Brown was unanimously chosen as their minister, but he declined.

May 15, 1710, Mr. Joshua Gardner, who was graduated at Cambridge in 1707, was unanimously called, and was ordained Jan. 10th, 1711. His salary was £70, half in money and half in corn, &c. He died March 21st, 1715. Mr. Gardner was a young man of uncommon talents and piety, and his early death was greatly lamented. His praise is in the church unto this day. Upon his grave stone is the following inscription.

“Rev. Joshua Gardner died March 21, 1715, a man good betimes, and full of the Holy Ghost and of faith, of an excellent temper, of great integrity, prudence, and courage—pastor of the church in Haverhill five years—who having faithfully improved his talents, fell asleep in Jesus, and went triumphantly to receive his reward in heaven.”

In an excellent sermon, (MSS.) of the Rev. Mr. Barnard, preached May 9, 1773, thirty years after his ordination, is the following notice of Mr. Gardner and Mr. Brown, who succeeded him.

“Mr. Gardner, who is warm in the hearts of a few of you to this day, was soon ripe for heaven, according to the account which is handed down of him. He was not suffered to continue long by reason of death. Neither prayers nor tears could detain him from his inheritance above. In a few years he finished his course with joy. Mr. Brown, my immediate predecessor, whose praise was in the churches while he abode in the flesh, and whose memory is still precious with the serious and judicious for his talents, goodness and assiduous labours, early appeared old by reason of a thin and slender constitution, and emaciated with cares and pains, seemed burthened with life before the time.”

After the death of Mr. Gardner, the people heard several candidates, and became much divided.

July 27, 1716. Mr. Jonathan Cushing was invited to settle, but he declined.

Dec. 16, 1716. They chose a committee to wait on President Leverett and Mr. Brattle at Cambridge, "to be advised what method next to take, in order to the settling a gospel minister among them." This was according to the good old custom of our fathers, under which our churches so long flourished. At Cambridge the candidates were educated, there they resided, and their characters were known, and there our vacant parishes looked for advice in their difficulties, and for a supply. But in this instance the application was not successful, and the neighbouring clergy according to another pious custom joined them in keeping a fast. After this the Rev. Edward Payson,* Thomas Symmes† and Moses Hale‡ were consulted, who returned an answer that they thought "it adviseable that the town laying aside further attempts for a settlement in the way they have been in, together with their awful animosities in respect thereof, now unite in looking out for some other person to come amongst them."

This *good advice*, as it is called in the town records, was taken by a vote in the affirmative, and by a vote only, for they immediately negatived a recommendation by the same persons "that a new Committee should be chosen of both the contending parties to apply to the president, &c." April 23, 1718, Rev. Samuel Checkley was chosen as their minister, but he declined their invitation. At length, Oct. 28, 1718, they unanimously invited Mr. John Brown to settle and he was ordained May 13, 1719. His salary was £100, half in corn, &c. His character is that of a pious, and judicious divine. He published an excellent sermon on the death of the Rev. Thomas Symmes of Bradford.

Mr. Brown's epitaph.

"Rev. John Brown, ordained May 13. 1719, died Dec. 2, 1742. aged 46. As he was greatly esteemed in this life for his learning, piety and prudence, his removal is very justly lamented as a loss to his family, church and country. He was an Israelite indeed, in whom there was no guile."

* Of Rowley.

† Of Bradford.

‡ Of Newbury.

Mr. B. was a native of little Cambridge (Brighton) and was graduated in 1714. Mr. Brown married Joanna, a daughter of the Rev. Roland Cotton of Sandwich, a grandson of the celebrated John Cotton of Boston. She was an eminently pious and worthy lady.

Mr. Brown left four sons who were all educated at Cambridge.

John was graduated in 1741 and was minister of Cohasset. He died in 1792.

Cotton was graduated in 1743, was ordained at Brookline, Oct. 26, 1748, and died April 13, 1751. Dr. Cooper wrote his character and says, his genius, &c. "had raised in his friends the fairest hopes, and given them just reason to expect in him one of the brightest ornaments of society, and a peculiar blessing to the church."

Ward was graduated in 1748, and died the same year.

Thomas took his degree in 1752, and died in 1797. He was minister of Stroudwater. John and Thomas were very respectable and excellent men.

Mr. Brown left three daughters. The first was married to John Chipman, esq. of Marblehead: the second to Dana, of Brookline, and the third to Rev. Edward Brooks of Medford, formerly minister of North Yarmouth, father of the Hon. Peter C. Brooks, to whose kindness the writer is indebted for this information of Mr. Brown's family.

After the death of Mr. Brown, the church and people soon happily united in the Rev. Edward Barnard who was ordained April 27, 1743.

Mr. Barnard was an honour to one of the most respectable clerical families in New England. His father and grandfather were ministers of the first church in Andover in succession. His brother, the Rev. Thomas Barnard of Salem, was respected as one of the most profound, liberal and excellent men of his profession."* The late beloved and respected Dr. Thomas Barnard, of Salem, was a son of Thomas Barnard. These were all

* See Elliot's N. E. Biog.

eminent ministers. The Rev. Edward Barnard was one of the best scholars, and most learned divines of his day. The late Dr. Eliot, who has drawn characters with a very discriminating hand says of Mr. Barnard (who was a friend of Dr. A. Eliot, the author's father,) "He was a most accomplished preacher. His popular talents were not eminent, but his discourses were correct and excellent compositions, and highly relished by scholars and men of taste. He was a fine classical scholar, and excelled in poetry as well as prose. It was much regretted that he did not publish more, as what he did publish was so acceptable. His sermon *upon the good man* would do honour to any divine." The only poetry of his in print is a poem on Abiel Abbot, his friend at college. His printed discourses are the election sermon, 1766, convention sermon, 1773, a sermon at the ordination of Rev. Thomas Cary at Newbury (now Newburyport) and a fast sermon.

"The expectations of his friends were excited when proposals were issued to publish a volume of his sermons in 1774, the year of his death," and they were selected by Mr. Cary of Newburyport, but the revolutionary war breaking out, they were not printed. The writer of this article has been favoured with the perusal of many of them, by the kindness of Dr. Edward Barnard of Salem, (son of the Rev. Mr. Barnard) and deeply regrets that the design of his friends was abandoned. They are indeed "correct and excellent compositions," and would rank among the best American sermons.

The latter part of Mr. Barnard's life was disturbed by divisions made in his society by Newlights and Baptists, who accused him of *not preaching the gospel* and of *not being converted*, but the greater and most respectable part of his flock remained faithful to their pastor to his death. In a sermon preached thirty years after his ordination he says, "During the time which I have spent in publick service it would be very strange if nothing hard and grievous had occurred, especially considering the cavilling spirit of the age, and the too general proneness to censure without bounds. Doubtless I have had my

faults, for which I would ever seek remission through the blood of the everlasting covenant. But wherein I have been unreasonably aspersed, conscious of innocence, it may calmly be borne. With me it is a very small thing to be judged of man's judgment—he that judgeth me is the Lord, before whose tribunal I am hastening, and under the awful apprehension of which I desire to be acting. In proportion to the strong sense of future judgment, will be the faintness of the impression made upon the mind by the severest reflections of men, if they are not just. But in the years of temptation, provocation and reproach, it must not be omitted that God was pleased to throw in a balance by the attachment of those to my person and ministry, whose sentiments and regards are most to be valued, and this day I see an assembly, whose cordial affection to me I ought not to doubt." Their affection was not to be doubted; their grief at his death was sincere; their children have been taught his praises; and, as he said of Mr. Gardner, "he is warm in the hearts of a few of them to this day."

In his sentiments, like Dr. Tucker of Newbury,* Mr. Balch of Bradford, and the other highly respectable Merrimack ministers of that day, he was Arminian. In the sermon so much quoted, he says "Nothing has been delivered by me that I would not venture my own soul upon. The fallen state of man which gave rise to the gospel dispensation, the fullness and freeness of divine grace in Christ as the foundation of all our hopes, the influence of the spirit, the necessity of regeneration, implying repentance towards God and faith towards our Lord Jesus Christ, the necessity of practical religion originating from evangelical principles, are some of the many things which have been urged, and which will appear of the greatest importance at death and judgment." At this day who could believe that such sentiments were denounced as heterodox, and exposed a minister to persecution, forty years ago?

* Dr. T. married a sister of Mr. B.

Mr. Barnard's epitaph.

"Beneath are the remains of the Rev. Edward Barnard, A. M. pastor of the first church in this town, who died Jan. 26, 1774 in the 54th. year of his age and 31st. of his ministry. In him were united the good scholar, the great divine, and exemplary christian and minister. His understanding was excellent, judgment exact, and imagination lively, and invention fruitful; eminently a man of prayer; as a preacher, equalled by few, excelled by none; indefatigable in the discharge of his ministerial duty, and possessing the most tender concern for the happiness of those committed to his charge. His piety was rational, disposition benevolent, of approved integrity, consummate prudence, great modesty and simplicity of manners. He was a kind husband, tender parent, faithful friend and agreeable companion. His life was irreproachable, and death greatly lamented by all who knew his worth. Mark the perfect man and behold the upright, for the end of that man is peace.

His grateful flock have erected this monument, as a testimony of their affection and respect for his memory."

The Rev. John Shaw succeeded Mr. Barnard. He was a son of the Rev. John Shaw, of Bridgewater.

He took his degree at Cambridge, 1772, was ordained March 12th, 1777, and died very suddenly Sept. 29, 1794. He left one son, William S. Shaw, esq. of Boston.

Mr. Shaw was, as he is described in his epitaph, "A bright example of benevolence, meekness, patience and charity; an able advocate of the religion he professed, and a faithful servant of the God he worshipped."

The Rev. Abiel Abbot, now minister of the first church in Beverly, was the first candidate heard after the death of Mr. Shaw, and he received a unanimous call to settle. He was ordained June 8th, 1795, and there was not a more happy connexion between a minister and his people in the commonwealth, until the unfortunate controversy about the sufficiency of his salary, which ended in his dismissal at his request, June 13th, 1803.

The Rev. Joshua Dodge, who graduated at Dartmouth College, 1806, (all his predecessors except Mr. Ward were educated at Cambridge) was ordained here Dec. 21, 1808, and is the present minister.

North Parish. The North Parish was set off in 1728, and annexed to Plaistow, N. H. they forming one parish.

The Rev. James Cushing, the first minister, was graduated at Cambridge in 1725, ordained in 1730, and died May 13, 1764. The testimony of his people to his character is, that "he was a solid and fervent preacher, in conduct upright, prudent and steady, and recommended the amiable religion of his master by meekness and patience, condescension and candour, a tender sympathy with his flock, and a studious endeavour to maintain and promote the things of peace."

The Rev. Gyles Merrill was ordained pastor of this church, March 6th, 1765, and died April 27, 1801, aged 62. He was a sound scholar, and learned divine, and possessed that simplicity, yet dignity of manners and kindness of heart, which secured him the love and respect of all who knew him. Mr. Merrill was not an orator, but there was an earnestness and sincerity in his manner which made him, to the "serious and judicious," an interesting preacher. He was graduated at Cambridge, 1759. James C. Merrill, esq. of Boston, and Samuel Merrill, esq. of Andover, are his sons.

West Parish. The West Parish was separated from the mother church in 1735, and the Rev. Samuel Bacheller was ordained their pastor in July of that year. Mr. Bacheller was graduated in Cambridge, in 1731.

Although some of his parish were dissatisfied at his settlement, and always watched for occasions to excite prejudice against him, there was no serious difficulty until 1755, when his enemies seized on certain opinions in a sermon upon the text, "it is finished," which they denounced as *heresy*, and began a contest which raged several years, and finally ended in his removal. The first notice on the parish records of these difficulties is in 1758; but before that time the subject had been considered by the Haverhill association, and one or more

councils, and several pamphlets had been written. Mr. Bacheller was supported by the councils and the association, which produced from Jos. Haynes, who was leader of the opposition, a large pamphlet entitled, "A Discourse in order to confute An Heresy, delivered, and much contended for, in the West Parish in Haverhill, and countenanced by many of the ministers of the adjacent parishes, viz. That the blood and water which came from Christ when the soldier pierced his side, his laying in his grave, and his resurrection, was no part of the work of redemption, and that his laying in the grave was no part of his humiliation," printed in 1757. A vindication of the councils and association was written, to which Mr. Haynes again replied, Sept. 19, 1758. Twenty articles of charge against the doctrine and conduct of Mr. Bacheller were laid before a council, who after four days examination decided, that they were not sufficiently supported. The same council again met, April 17th, 1759, when "some friendly remarks" upon their former result were "given in to them" by Mr. Haynes and were afterwards published; but they confirmed their former decision. Col. John Choate of Ipswich, a member of the council, published his "reasons of dissent" from their first result, and Mr. Haynes also printed "remarks" upon the last proceedings of the council.

Seldom has a parish been in greater confusion than was this. July 9, 1759, a meeting was called by a justice warrant "to see if the parish would raise any money to hire a *gospel* minister, and permit him to preach half of the time in the meeting house." They voted that they already had a gospel minister, and would not hire another.

August 14th, 1759. The parish voted to raise no more money for Mr. Bacheller, also, to request him to join in calling a council, but he refused.

Between April 1760 and July 1761 there were eight parish meetings, in the course of which it was voted, "to take from Mr. B. the parsonage and let it to the best advantage,"—"to request him to ask a dismission," "that the committee should open the doors of the meet-

ing house to such preachers as they should think might be serviceable," "that the doors of the meeting house should not be opened to Mr. B. and his friends, and to choose a suitable man to keep the key." "To put themselves under the care of the Boston presbytery," "that the Rev. Mr. B. be fully and finally dismissed and to prosecute him if he attempted to go into the meeting house to preach."—"To refer the dispute" and "to give Mr. B. £80 if he would leave the parish." Protests against the proceedings of these meetings, signed by nearly half the parish are recorded.

At length Oct. 9. 1761 the connexion between Mr. B. and the parish was dissolved upon terms that day recommended by a council.

A melancholy record! and the more so, when we consider the cause of this disturbance in the church of Christ,—Mr. H. accused Mr. B. of believing and preaching "that the work of redemption was finished upon the cross, when our Saviour said, *It is finished*, and that the blood and water which came from his side, his laying in the grave and resurrection was no part of the work of redemption." Mr. B. accused Mr. H. of misrepresentation, and said the sentiments he delivered were "that Christ had finished the work of redemption when he said it is finished, as to *purchase, price and ransom*, and that his laying in the grave, &c. was no part of the work of redemption as to *purchase, price or ransom*." Mr. B. is supported by the clergy in the vicinity, sixteen of whom signed in his favour, and Mr. H. sounds the alarm of heresy, and not without effect. When will christians learn the first lesson of their religion—charity.

Mr. B. lived several years after his dismissal, and was representative to the General Court repeatedly.

During the vacancy in this parish the Rev. Nathaniel Noyes and the Rev. John Carnes were invited to settle, but both refused. March 3d—1766, they gave the late President Willard a call, which he accepted, and the ordination was appointed for the 16th of Oct. 1767, and no reason appears on record why he was not ordained. Probably the tempest had not yet subsided.

The Rev. Phinehas Adams who was graduated at Cambridge, 1762, was settled in 1770. He died Nov. 17, 1801. He left one son, Phinehas Adams, esq. of Boston. Mr. Adams was a man of mild and conciliatory manners, amiable disposition, sound sense, excellent understanding, and extensive reading. He was not bigotted to any party tenets, and seemed well calculated to quiet a turbulent society; but he experienced considerable difficulty. Indeed the parish has never been purified of its leaven. It is now divided by a variety of sects, who occupy the pulpit alternately; and there is but little prospect of the settlement of another minister.

The West Parish has enjoyed but little peace and harmony. How carefully ought a religious society to guard against division! When a quarrel is once deep rooted, although the particular controversy may cease, the *spirit* often descends from generation to generation, and the character of the parish remains the same.

East Parish. The East Parish was formed in 1743, and the Rev. Benjamin Parker, who was graduated at Cambridge in 1737, was ordained to their pastoral charge in 1744. In 1774 the parish requested Mr. Parker to relinquish a part of his salary, which was £53, 6. 8! but he refused, which caused much irritation. In 1775 the parish called upon the ministers in the vicinity for advice, but Mr. Parker declined meeting them. A mutual council was held January 21, 1777, by whose advice a compromise was effected, and Mr. Parker's connexion with the parish was dissolved. An excellent funeral sermon upon the death of the Rev. Ed. Barnard, preached by Mr. Parker, was printed.

The Rev. Is. Tomkins was ordained minister of this parish in January, 1797.

There is a parsonage in each parish of about \$200 annual income, and a fund in the first parish of about \$2000.

Baptist Church. A Baptist church was gathered by the Rev. Hezekiah Smith in 1765. Mr. Smith had been ordained in Charleston, S. C. as an evangelist. He had been preaching in the vicinity of Haverhill, and was in-

vited to supply the pulpit in the West Parish,* where he was favourably received by many of those who were dissatisfied with Mr. Bacheller; and his ardent manner, and his calvinistic sentiments, which at that time were scarcely known in that vicinity, drew together considerable numbers from the neighbouring parishes. It was not then known that he was a baptist, (a circumstance never forgotten by many) but his friends formed a society for him, and built a meeting house in the first parish, after he had declared his peculiar opinions, although many of his hearers never professed to change theirs.

This was the first Baptist church in the County of Essex. The peace of the town was long disturbed by this event, but Mr. Smith conducted himself with great prudence, and gradually obtained general esteem and respect. He was eminent among the clergy of his own denomination. In 1797 he received a degree of D. D. from Providence College, of which institution he was a faithful friend and trustee.

Dr. Smith preached without notes. His voice was uncommonly strong and commanding, and his manner solemn and impressive. He was esteemed an able expositor of the scripture. His learning was not extensive, but he was possessed of excellent sense, and a thorough knowledge of human nature. As a husband, parent, friend and neighbour, he was highly exemplary. He had travelled much, was several years a chaplain in the army, was extensively known, had many warm friends, and was considered by all as an accomplished gentleman. He was born at Long Island, April 21, 1737, was graduated at Princeton College in 1762, and died January 25th, 1805.

The Rev. William Bachelder was installed pastor of the Baptist church in November, 1805.

During one hundred and twenty years the inhabitants of Haverhill united in the worship of God in the mode

* In Benedict's history of the Baptists, Vol. i. 416, the vacancy of this parish is attributed to the quarrels of the neighbouring clergy. That this is incorrect appears from the preceding history of the West Parish controversy.

established by our pious ancestors, and for the enjoyment of which they left their native land. They went up to the sacred temples "in company," and revered them as the altars before which their fathers had bowed, and where they had been dedicated in infancy. But a spirit of innovation has since gone forth, unsettling the minds of men, and loosening their affections from our most ancient and venerable institutions, and few places have suffered more from its baneful influence than Haverhill. The Baptist Society has offered an opportunity to the discontented, from whatever cause, to withdraw their support from the parish ministers under the plea of conscientious scruples. And the effect has been pernicious; for the societies are so subdivided in the country, that the loss of a part of the members generally leaves the remainder unable to support a minister. Since the death of Mr. Adams in 1801, there has been no settled minister in the West Parish, although it is large. Mr. Merrill, who died in 1801, was, and we fear will be, the last minister of the North Parish. The people do not feel the necessity of *endeavouring to unite*. The longer they remain in this situation the more indifferent will they become, until they sink into apathy, or fall a prey to the wildest fanatics. This has been the fate of many of our religious societies, and many churches once flourishing are now extinct.*

This departure from the good old paths of New England, in which our fathers walked with so much safety and happiness, is deeply to be regretted by every friend of order and religion. Many of every denomination are doubtless sincere, and we respect their sincerity, and would by no means deprive them of the right of worshipping as their consciences dictate. But ought we to persecute the regular clergy, from excessive caution not to offend sectarians? Are those laws good, under the influence of which our ancient temples are deserted, and our most venerable establishments are tottering and fall-

* This is particularly the case in the county of Rockingham, New Hampshire, in the vicinity of Haverhill.

ing around us? Can there be a worse symptom in a community, a more sure mark of degeneracy than a growing neglect of those institutions which have existed for many generations, and the good effects of which have been manifest in the peace, good order and morality of society? The consequence already is, that in many places every thing like order in religion is scoffed at, the sabbath is profaned, and the people either disbelieve all religion, or follow in the train of the ignorant and wandering fanatics that infest our country.

It is time that all the friends of good order, of good government, as well as of true religion, should unite to check this revolutionary spirit, "to strengthen the things that remain," and to revive a just sense of the value of those institutions of our fathers, in which, by the blessing of heaven, as pure a church has been preserved, as has existed since the apostolic age.

Biographical Sketches. Among the names that do honour to Haverhill, may be mentioned the late Chief Justice Sargeant.

NATHANIEL PEASLEE SARGEANT was a son of the Rev. Christopher Sargeant of Methuen, and his mother was daughter of Col. Nathaniel Peaslee of Haverhill. He was graduated at Cambridge in 1750, and began the practice of law in this town. At the bar he was not distinguished as an advocate, but was highly respected for integrity, sound learning, and laborious research. In the year 1776 he was appointed a Judge of the Superiour Court of Judicature, and in 1790, upon the resignation of Chief Justice Cushing, he succeeded to the highest seat on the bench. He was an able and impartial judge.

SAMUEL BLODGET, well known by the name of Judge Blodget, was a native of Woburn, but resided many years in this town. Through life he was remarkable for enterprize and activity. He was at the taking of Louisburg in 1745. Before the revolutionary war he was Judge of the Inferior Court in the county of Hillsborough, New Hampshire.

He set up in Haverhill a pot and pearl ash works about the year 1760 (among the earliest in the country) and a

duck manufactory in 1791.* He had great ingenuity in mechanics. In 1783, he raised, with a machine of his own invention, a valuable cargo from a ship which was sunk near Plymouth. Encouraged by this success, he went to Europe for the purpose of recovering money from a rich Spanish ship; but was not permitted to make the attempt. He then went to England to weigh the *Royal George*, but met with no better success, and was treated as an enthusiast.

In 1793, he left Haverhill and began Blodget's Canal at Amoskeig Falls. Here he laboured several years, and expended all his property in attempting to make the canal in the river and to lock the falls, but did not succeed. It has since been completed on the common plan.

Judge Blodget intended to live until he was 100 years of age at least. Rigid temperance, activity, and to sleep with open doors and windows, was in his opinion the true *elixir vitæ*. He usually lodged in a large room with windows open on each side of his bed, without regard to the weather, and was sanguine of success in his experiment. He enjoyed uninterrupted vigour, cheerfulness and health until his 85th year, when this scheme, like most of his others, failed. In August, 1807, he died of a consumption in consequence of his exposure in travelling from Boston to Haverhill in a cold night.

Haverhill has been the place of residence of the descendants of Sir Richard Saltonstall, a patentee of Massachusetts Bay, and one of the founders of the colony. That a sketch of this town is not an unsuitable place for a MEMOIR of this family, is believed by many, whose solicitations have induced the writer to add a few pages more than he had contemplated.

SIR RICHARD SALTONSTALL was descended from an ancient family in Yorkshire.† He early engaged in the New England enterprize, and in the charter of Charles I. is the first named associate to the six original patentees of Massachusetts Bay, and was appointed the first assistant.

* The same mentioned page 124.

† He resided in London. He is said by Prince and Hutchinson to have been a son or grandson of Sir Richard Saltonstall, Lord Mayor of London in 1597, but it appears by a genealogical table in the family, that he was a son of Samuel, a brother of Sir Richard Saltonstall. They were sons of Gilbert Saltonstall, Esq. of Halifax, Yorkshire.

On board the *Arabella*, at Yarmouth, he, with Gov. Winthrop and others, signed that "humble request of his Majesty's loyal subjects the governour and company late gone for New England to the rest of their brethren in and of the church of England," in which they take so affecting a leave of their native land on their departure for their "poor cottages in the wilderness." He arrived at Salem, in the *Arabella*, June 12th, 1630. On the 17th of June the governour, and some of the principal persons, left Salem and travelled through the woods to Charlestown. Prince says the want of good water and other conveniences at Charlestown, "made several go abroad upon discovery. Some go over to Shawmut. Some go without Charlestown neck and travel up into the main, till they come to a place well watered, whither Sir Richard Saltonstall with Mr. Phillips,* and several others went and settled a plantation, and called it Watertown." Johnson says "this town began by occasion of Sir Richard Saltonstall, who at his arrivall, having some store of catel and servants, they wintered in those parts." There they entered into a very liberal church covenant, July 30, 1630, which Dr. Mather has published at large, adding, "about forty men, whereof the first was that excellent knight Sir Richard Saltonstall, then subscribed this instrument."

He was present as first assistant, at the first court of assistants, which was held at Charlestown, Aug. 23d, 1630, at which time various orders and regulations were made concerning the planting and government of this infant colony.

The sufferings of those who engaged in this new settlement in the wilderness were extreme the first winter, and Sir Richard Saltonstall became discouraged from remaining himself, but left his two eldest sons. Gov. Winthrop has recorded in his journal, that "March 29, 1630, he, with his two daughters and one of his younger sons, came down to Boston and stayed that night at the gov-

* The Rev. George Phillips was one of the most learned of our first ministers. His son Samuel, minister of Rowley, and grandson Samuel, minister of Andover, were distinguished men. The late Lieut. Gov. Samuel Phillips, and the present Lieut. Gov. William Phillips are descended from him.

ernours, and the next morning, accompanied with Mr. Pierce and others, departed for their ship at Salem."

Sir Richard Saltonstall always continued to be the friend of the colony, and was actively engaged in their behalf. Two of his sons continued here, and he was largely interested as a proprietor. When Sir Christopher Gardner attempted to injure the colony by misrepresentations, and on other similar occasions (for Massachusetts was troubled from its infancy by the false accusations of enemies) he rendered the colony great assistance, and interceded with the government in its favour.

Sir Richard Saltonstall was a man of singular liberality in religion, for a puritan of the age in which he lived, and was offended at the bigotry of his associates, who were no sooner secure from persecution themselves, than they began to persecute in their turn. He remonstrated against this inconsistency, and wrote from England to Mr. Cotton and Mr. Wilson a letter, which Hutchinson highly commends for its *catholick spirit*, and which deserves a place in this memoir. [Appendix, No. III.]

This letter, Gov. Hutchinson says, must have been written between 1645 and 1653, fourteen years at least after Sir Richard Saltonstall left this country, and it shows that he continued his connexion with the principal settlers, and felt a lively interest in the honour and welfare of the colony.

Sir Richard Saltonstall was also one of the patentees of Connecticut* with Lord Say and Seal, Lord Brook and others, and a principal associate with them in the first settlement of that colony. They appointed John Winthrop, governour, and commissioned him to erect a fort at the mouth of Connecticut River.† In 1635, Sir Richard Saltonstall sent over twenty men to take possession of land for him under this patent and to make settlements.‡

In 1649, he was commissioned with others, by parliament, for the trial of Duke Hamilton, Lord Capel, and

* Trumbull's Hist. Con. Appendix, No. I.

† Same, Appendix, No. II. which contains articles of agreement between the patentees and Gov. Winthrop, for the settlement of Connecticut.

‡ Winthrop's Journal, Mo. 4, 16. A bark of 40 tons arrived, set forth with servants by Sir Richard Saltonstall to go to plant at Connecticut.

the Earl of Holland for high treason. They were condemned and executed.

Sir Richard Saltonstall has been justly styled "one of the Fathers of the Massachusetts colony." He was a patron of Harvard College and left it a legacy in his will made in 1658. There is a very fine portrait of him in the possession of one of his descendants in New York.

RICHARD SALTONSTALL, son to Sir Richard, was born in 1610. He settled in Ipswich,* and was first chosen an assistant in 1637. He was a zealous friend of this colony. In 1641, after the revolution in England, when it was no longer necessary to seek here an asylum from oppression, emigration ceased, and the affairs of this settlement wore a most gloomy aspect. Not only did transportation hitherto cease, but many who had come over were discouraged and returned, and Hutchinson says, "many of the principal people wavered." At this critical time, Mr. Saltonstall resolved to persevere in his undertaking, and made a vow not to leave the country, whilst the ordinances of God were preserved in their purity. Johnson says,

"His Father gone, young Richard on, here valiantly doth war."

Some years after, his wife being out of health, her physicians recommended a voyage to England, and he applied to Mr. Cotton to satisfy his doubting conscience, whether he might go without violating his vow, and Mr. Cotton convinced him that the marriage vow was of the highest obligation. This little circumstance is characteristic not only of the man, but the age.

He appears to have been a man of great resolution and independence, attached to the principles of the New-England government and churches, and a warm friend of the liberty of the people. In 1642, he wrote a small treatise against the *standing council*, declaring it to be a "sinful innovation," which Hubbard says "was a troublesome business." This book was answered by Gov. Dudley and by Mr. Morris of Salem, and Gov. Winthrop request-

* He owned the first mill upon Ipswich River. It was at the falls in Ipswich, and was the only corn mill in that town until 1681. The mills there are still known by the name of Saltonstall's mills.

ed the General Court to examine the contents and enquire after the author if they should see cause, but they refused, supposing Mr. Saltonstall to be the author, and being *persuaded of his honest intentions, and that it was designed to favour the liberty of the people.* It was however read in court, and the governour solicited them a second time to take the subject into consideration, but the whole court refused, unless the author was first acquitted from any censure. After a vote that *Mr. Saltonstall should be discharged from any censure or further enquiry about the same,* the subject was taken up, and after a long discussion, they agreed to take the advice of the ministers "upon the soundness of the propositions and the arguments alleged for their confirmation." A meeting of all the ministers was afterwards held in Ipswich, who decided in favour of the council. This affair caused great agitation throughout the colony.

In 1643, at the time of the controversy between La Tour and D'Aulney for the government of Acadie, the government of Massachusetts permitted volunteers to engage in the service of La Tour, although they could not grant him any aid without the consent of the United Colonies. Mr. Saltonstall opposed this measure and headed a remonstrance (probably written by him) against this proceeding, among other reasons, "because they had no sufficient evidence of the justice of La Tour's cause, and *in causa dubia, bellum non est suscipiendum.*"

Mr. Saltonstall was one of the few persons who knew where Whalley and Goffe were concealed, and he several times made them presents. In 1672, when he went to England, he gave them £50 which they acknowledged in their MS.

He was a relative and friend of John Hambden, who was distinguished in the time of Charles II. and James II. and who joined in the invitation of the Prince of Orange—grandson of the celebrated parliamentary leader.

He was also a benefactor of Harvard College. Secretary Rawson in a letter to Gov. Prince of New Plymouth colony in 1671, soliciting aid for the college, says, "By the speedy return of the much honoured Mr. Richard

Saltonstall we have now another opportunity of engaging and entrusting him in this affair, one of the college's most considerable benefactors, and above many naturally caring for the good and prosperity thereof." Dr. Mather records the name of *Saltonstall among those benefactors of the college, "whose names it would hardly be excuseable to leave unmentioned." All his male descendants in Massachusetts (except two) have been graduated at this college.

Mr. Saltonstall was absent several years in England, where he had three daughters married. He returned to America in 1680, and was again chosen the first assistant, and also the two succeeding years. In 1683, he went to England again, and died at Hulme, April 29, 1694. He left an estate in Yorkshire.

Except when he was in England, Mr. Saltonstall was an assistant from 1687 until his death. [Authorities for these notes on Sir Richard Saltonstall and Richard Saltonstall, Hub. Hist. Winth. Journal, Prince's Chronology, Magnalia, Hutch. Hist. Trumbull's Hist. of Connecticut.]

HENRY SALTONSTALL, who was in the first class that was graduated at Harvard College, is said by Gov. Hutchinson to have been a son or grandson of Sir Richard Saltonstall. Like several of the early graduates, *he went home* after leaving college, and received a degree of Doctor of Medicine from Padua, and also from Oxford, and was a fellow of New College in that university.

NATHANIEL SALTONSTALL, son of Richard, was graduated at Harvard College, 1659, and settled in Haverhill upon that beautiful estate half a mile east of the bridge, which remained in the possession of the family until about twenty years since, and is still known as the "Saltonstall seat." This spot, exceeded perhaps by none in New England in fertility of soil and beauty of prospect, was conveyed to him (together with other lands) by the Rev. John Ward, first minister of Haverhill, in consideration of his marriage with his daughter.

* Magnalia, Book iv. p. 127.

Mr. Saltonstall was chosen an assistant in 1679 under the old charter, of which he was a firm friend. Edward Randolph, the implacable enemy of New England, and a principal instrument of depriving this colony of its charter, included him among those whom he called a faction of the General Court, in 1681, and against whom he exhibited articles of high misdemeanor to the lords of the council. In 1686, when the charter was taken away, he was named in the commission as one of "the council for the government of Massachusetts Bay," but as he had a few days before taken the oath of Assistant under the old charter, he refused to accept the appointment. After the seizure and removal of Sir Edmund Andross he was invited to join the council which took the government into their hands, and continued in this office until the charter of William and Mary, in which he was appointed one of his Majesty's council.

In August, 1680, he went with the deputy governour and others "with 60 soldiers in a ship and sloop from Boston to still the people at Casco Bay and prevent Gov. Andross' usurpation." Randolph, in answer to "heads of inquiry concerning the state of New England," mentions his name among *the most popular and well principled military men.*

In 1683, Charles II. appointed him one of the commissioners "to examine and inquire into the claims and titles as well of his Majesty as others to the Narragansett country," to which important commission he attended.

Col. S. possessed superiour powers of mind, and was free from the prevailing bigotry and superstition of the age. He was opposed to the proceedings against the witches in 1692, and expressed his sentiments freely upon the subject. Mr. Brattle in his account of the witchcraft says, "Maj. N. Saltonstall, esq. who was one of the judges, has left the court, and is very much dissatisfied with the proceedings of it." Upon this Mr. Bentley in his history of Salem remarks, "Saltonstall left the bench, but ought he not, as the friend to justice, to have been upon it?" Had he remained there, to have raised his voice against the proceedings of his brethren, his con-

duct would doubtless have been more heroic, but it would have been in vain. So universal was the madness, that his attempts to resist the torrent might have been fatal to himself, without relieving the unfortunate victims of this delusion. It is no small honour to his memory and satisfaction to his descendants, that he was not carried away by this dreadful fanaticism, and was *clear of the innocent blood*.

Col. S. lived to a good old age, and died May 21st, 1707. He left three sons, Gurdon, Richard and Nathaniel. His only daughter was married to the Rev. Roland Cotton of Sandwich.

[Hutch. Hist. and Coll. Hist. Society's Coll. vol. 5, Trumbull's Connecticut.]

GURDON SALTONSTALL, eldest son of Nathaniel, was born at Haverhill, March 27th, 1666. He was educated at Cambridge, where he was a very distinguished scholar, and gave promise of his future greatness. He graduated in 1684. His inclination led him to the study of divinity, and he was ordained pastor of the church at New-London in 1691. He became a very celebrated preacher, and so rapid and extensive was the growth of his reputation, that, upon the death of Fitz John Winthrop, esq. in 1707, he was chosen governour by the Legislature. Four of the magistrates, the speaker of the house and three of the deputies were appointed a committee to wait upon him at New London, and solicit his acceptance of the office to which he had been elected. A letter was also addressed to his church and congregation by the assembly, acquainting them with the call, which in their opinion he had to leave the ministry, and entreating them to submit to such a dispensation. So great was the respect for his character, that "the assembly repealed the law which required that the governour should always be chosen from among the magistrates in nomination, and gave liberty for the freemen to elect him from among themselves at large." Gov. Saltonstall entered on the duties of his important trust, January 1, 1708, and was continued in office until his death, which was very sudden, Sept. 20th, 1724.

In 1709 he was chosen agent to present an address to his Majesty, "praying for an armament to reduce the French in North America to his Majesty's obedience," but he did not accept the appointment.

Gov. Saltonstall was a man of excellent talents, great application, and profound and extensive learning. Dr. Eliot says, "he was a very accomplished preacher, and was an oracle of wisdom to literary men of all professions." In him were united a lively imagination, discriminating judgment, great readiness and aptness of expression, an interesting person, and graceful yet dignified manners. He was a powerful reasoner and eloquent orator. In 1722, when Timothy Cutler, rector of Yale College, and five other ministers and one of the tutors, exhibited to the trustees of the College a written declaration against the validity of presbyterian ordination, (a memorable event in our ecclesiastical history) a public disputation and conference on the subject, between them and the trustees, was held soon after in the College Library, at which conference Gov. Saltonstall presided, and three of the ministers retracted, "being satisfied of the validity of ordination by presbyters, chiefly by his learned reasonings."

Indeed, if we may judge of his character as drawn by his contemporaries,* even making allowances for panegyric, Gov. Saltonstall must have been one of the greatest and best men New England has produced.

He was almost venerated in Connecticut while living, his death was deeply lamented, and his memory is still cherished with affection by the wise and good.

There is a very good portrait of Gov. S. in Yale College library which preserves the fine expression of his animated and interesting countenance. He was a benefactor of Harvard College.†

Several of Gov. Saltonstall's descendants through female branches, and some bearing his name, are still in N. London and in New York, and are respectable.

* See Appendix, No. iv.

† Trumbull's Hist. Connecticut. Holmes' Annals, ii. 107.

He left a widow who was highly celebrated for her talents, accomplishments and munificence to literary and religious institutions. She was a daughter of William Whittingham, esq. of Boston, who was descended from William Whittingham, the famous puritan, who fled from England in the reign of Queen Mary, leaving an estate of £1100 sterling a year, and gathered at Geneva the first *modern congregational church*.

Madam Saltonstall, before Gov. Saltonstall died, gave to Yale and Cambridge Colleges £100 each, and by her will, which she wrote with her own hand, bequeathed £1000 to Cambridge College for the use of two students designed for the ministry. She also left a very large silver bason to the South Church in Boston, £100 to their poor, £10 to each pastor, and £100 to the poor of the town, besides several other legacies to pious and benevolent uses.

[For her character, &c. see Eliot's N. E. Biography, and Coll. Hist. Soc. vol. v.]

RICHARD SALTONSTALL, second son of Nathaniel, was graduated in 1695. He resided at Haverhill, sustained several civil and military offices, and was in all respects an excellent and very respectable man.

NATHANIEL, youngest son of Col. Nath. Saltonstall, was graduated also in 1695, and was afterwards a tutor. He died young, and is reputed to have been a man of superior abilities and learning.

RICHARD SALTONSTALL, son of the last named Richard, was born June 14, 1703, and graduated in the year 1722. At the age of 23 he received a colonel's commission. In 1736 he was appointed a judge of the Superiour Court, which office he held until his death Oct. 20 1756.

Judge Saltonstall was a man of talents and learning, an accomplished officer, and peculiarly distinguished for hospitality and liberality. His address was polished, affable and interesting, his disposition was kind and affectionate, and he was extremely beloved by all who knew him. He left three sons and two daughters—Abigail, married to the late Col. George Watson, of Plymouth, (she died soon after marriage, without children) and

Mary, wife of the late Rev. Moses Badger, minister of the Episcopal church in Providence, both deceased.

NATHANIEL SALTONSTALL, who was graduated in 1727, was a brother of Judge Saltonstall. He was a merchant, and died young.

RICHARD, eldest son of Judge Saltonstall, was born April 5th, 1732, and graduated in 1751. In 1754 he was commissioned as colonel of the regiment in Haverhill and vicinity, and he was the fourth of the family in succession who held that office. He entered into the active service of the Province in the French war in 1756, and was a major in the army at Fort William Henry, at the capitulation Aug. 9 1757. When the Indians fell upon the unarmed prisoners, he escaped into the woods, where he lay concealed through the day, while they were constantly passing in search of stragglers, and a day or two after reached Fort Edward, nearly exhausted with hunger and fatigue. Col. Saltonstall commanded a regiment from 1760, until the close of the war. He was soon after appointed Sheriff of the county of Essex.

Col. Saltonstall was a steady loyalist in principle. He was one of the rescinders in 1768, and uniformly opposed the measures taken in opposition to the government. The proceedings of parliament were, in his opinion, extremely inexpedient, but he never doubted their right to tax these colonies.

He was much beloved by the people of Haverhill and its vicinity, and it was long before he lost his popularity; but in 1774, a mob from the West Parish of Haverhill and Salem, N. H. assembled, for the purpose of proving themselves to be *true Sons of Liberty* by attacking him. By a word he could have collected a great part of the inhabitants of the village to his defence, but he would not, though urged by some of his friends. The rioters marched to his house and paraded before it, armed with clubs and other offensive instruments, when he came to the door and addressed them with great firmness and dignity. He told them he was under the oath of allegiance to the king, that he was bound to discharge the duties of the office he held under him, that he did not

think the people were pursuing a wise or prudent course, but that he was as great a friend to the country as any of them, and had exposed his life in its cause, &c." He then ordered some refreshment for the *gentlemen*, who soon began to relent, when he requested them all to go to the tavern, and call for entertainment at his expense. They accepted his proposal, and attended by one of his friends made merry at his expense, huzzaed to the praise of "col. Saltonstall" and never attempted to mob him again.

In the autumn of 1774 he left Haverhill, and soon after embarked for England. He refused to enter into the British service, saying, if he could not conscientiously, engage on the side of his native country, he never would take up arms against her. He was an excellent officer, and it was supposed might have had a high command in the American army, had he embraced the popular cause.

The King granted a pension to Col. Saltonstall, and he passed the remainder of his days in England. In his letters he expressed great affection for "the delightful place of his nativity," but had no desire to return to this country *unless he could be received into the office he formerly held*. In one of his last letters he says, "I have no remorse of conscience for my past conduct. I have had more satisfaction in a private life here, than I should have had in being next in command to Gen. Washington, where I must have acted in conformity to the dictates of others, regardless of my own feelings."

Col. Saltonstall was never married. In Haverhill he resided upon the family estate in a liberal and hospitable manner, and was much beloved, and had great influence from his integrity, frankness and benevolence of disposition, politeness of manners, his superiour understanding, and knowledge of the world. He died at Kensington, G. B. Oct. 6th, 1785.

Col. Saltonstall was hospitably received in England by his remote family friends, who paid him every kind and generous attention while living, and erected a monument to his memory by Kensington church, with the following inscription.

“Near this place are interred the remains of RICHARD SALTONSTALL, esq. who died October 1st, 1785, aged 52. He was an *American Loyalist*, from Haverhill, in the Massachusetts; where he was descended from a first family, both for the principal share it had in the early erecting, as well as in rank and authority, in governing that Province—And wherein he himself sustained, with unshaken loyalty and universal applause, various important trusts and commands under the crown, both civil and military, from his youth till its revolt, and throughout life maintained such an amiable private Character, as engaged him the esteem and regard of many friends.

As a memorial of his merits, this stone is erected.”

The late Doct. NATHANIEL SALTONSTALL, second son of Judge Saltonstall, was born Feb. 10, 1746, and upon the death of his father in 1756, was received into the family of his uncle, Middlecott Cooke, esq. of Boston.

Doct. Saltonstall was a very skilful and intelligent physician. The mildness of his manners and kindness of his disposition excited the confidence of his patients, and gained their strong attachment. He was remarkable for his humane and even assiduous attendance on the poor, consoling them by his cheerful visits and his supplies of medicines and other necessities, without any hopes of remuneration. He was a sincere, liberal and humble christian. He felt an ardent attachment to those venerable religious and literary institutions, in the establishment of which his ancestors had an important influence, particularly to Harvard College, in whose growing prosperity he rejoiced, and was ever ready to promote such objects as in his opinion would have a beneficial influence on society.

At a time when his brothers remained true to those principles of loyalty in which they had been educated, he was firm, but moderate in his opposition to the measures of Great Britain. It was to him a severe trial, and he gave the strongest proof of sincerity and independence; his principles separated him forever from those he most loved. In later party contentions he was un-

wavering, and no man in the country felt a more lively interest in its honour and welfare. Diffident and fond of retirement, he was wholly unambitious of public life, and found the chief enjoyments of society in the small circle of his family and friends. The object of his exertions was usefulness in his profession, and the happiness and improvement of those around him.

Exemplary in all the relations of private life, of irreproachable morals, social, benevolent, cheerful and hospitable, he was tenderly beloved by his family and friends, and was honoured by the affectionate esteem and respect of all who knew him. "Of the purity of Dr. S.'s principles and the honourable independence of his character, of his elevated integrity, his love of truth, his generous, noble and affectionate spirit," much might be said with propriety, was this a suitable place to enlarge on a character, wholly private.

As a mark of respect to his virtues and character, the citizens of Haverhill, spontaneously and without any previous concert, universally closed their stores, and suspended business to attend the funeral obsequies.

Dr. Saltonstall left three sons and four daughters, the only family of the name in Massachusetts.

LEVERETT, youngest son of Judge Saltonstall, received his name from his mother's connexion with the family of that name.* He was born Dec. 25th, 1754, and at the commencement of the war had nearly completed his term of service with a merchant of Boston, when Col. Saltonstall came to that place for protection. Being in the habit of looking up to him for advice and direction, he embraced the same political opinions, and becoming acquainted with the British officers, he was fascinated with their profession, and entered into the British service. He was in many battles, and commanded a company in the army of Lord Cornwallis. He died at New York, Dec. 20th, 1782. His brother in law, the Rev. Moses Badger, who was also a royalist, in a letter to Doct. Nath.

* She was a daughter of the last Elisha Cooke, of Boston. The first Elisha Cooke's wife was a daughter of Gov. L. The descendants of Mr. Saltonstall, are the only descendants of the Cooke family.

Saltonstall concerning his sickness (consumption) and death, which he attributes to the fatigues he endured in Lord Cornwallis' campaign, which, he says, "I believe to be as many and as great, as any army ever met with, in any country, at any period since the creation," adds—"it may be some consolation to you and his mother to hear, that his behaviour in the regiment endeared him to every officer, and the soldiers who had so frequent opportunities to see his intrepidity, coolness and gallantry in action, absolutely revered him. He was agreeable to people of all ranks. He was exceedingly cautious in speaking, seldom uttering a word without reflection, and was never heard to speak ill of any one, and reprobated the man or woman who indulged themselves in this infirmity. He never fell into the scandalous and fashionable vice of profaneness; in short, I looked upon him to be as innocent a young man as any I have known, since I have been capable of making observations on mankind."

If this MEMOIR be too particular, the apology of the writer is, his respect for a family which holds a high rank among those worthies, who first established and governed this colony. Ungrateful should we be not to cherish a recollection of those distinguished men, to whose resolution, courage, discernment and piety, we owe the *goodly heritage* we now enjoy, and those venerable institutions, which have for so many generations been the support and ornament of this community.



APPENDIX, No. I.

A Catalogue of the natives of Haverhill, who have received a College education.

HARVARD COLLEGE.

1684 *Gurdonus Saltonstall Mr.	1710 *Obadiah Ayer Mr.
V. D. M. Con. Col. Gub.	1717 *Richardus Hazzen Mr.
1695 *Nathanael Saltonstall Mr.	1720 *Timotheus White Mr.
Tutor.	1722 *Richardus Saltonstall Mr.
1695 *Richardus Saltonstall Mr.	Mass. Prov. Cur. Sup.
1709 *Johannes Wainwright Mr.	Jurid.

1727 *Nathanael Saltonstall Mr.	1787 Leonard White Mr.
1737 *Moses Emerson Mr.	1787 <i>Petrus Eaton Mr.</i>
1741 * <i>Johannes Brown Mr.</i>	1792 Stephanus Peabody Webster Mr.
1743 *Jacobus Pecker Mr. M. M. S. Vice Prases.	1793 Phineas Adams Mr.
1743 * <i>Cotton Brown Mr.</i>	1795 Joshua Wingate Mr.
1748 *Ward Brown	1798 Gulielmus Smith Shaw Mr. A. A. S. H. et S. A. S.
1751 *Richardus Saltonstall Mr.	1802 Leverett Saltonstall Mr.
1751 *Johannes White Mr.	1804 Ebenezer Greenough
1752 * <i>Thomas Brown Mr.</i>	1804 Moses Webster
1757 *Jeremias Pecker Mr. 1761	1806 Thomas Tracy
1759 *Johannes Whittier Mr.	1807 Jacobus-Cushing Merrill Mr.
1761 * <i>Moses Badger Mr.</i>	1807 Samuel Merrill Mr.
1761 <i>Johannes Marsh Mr. S.T.D.</i> Tutor. Col. Yal. Soc.	1810 Samuel White Duncan Mr.
1766 *Nathanael Saltonstall Mr. M. M. S. Soc.	1810 Isaacus-Redington How Mr.
1771 *Johannes White Mr.	1812 Jacobus Henricus Duncan Mr.
1772 *Joshua Bailey Osgood Mr.	1813 Richardus Saltonstall
1773 Daniel Parker Mr. 1782	
1774 Edvardus Barnard Mr.	
1775 *Isaacus Osgood Mr.	

YALE COLLEGE.

1809 Theodore Eames Mr.	1814 Johannes Mulliken Atwood
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DARTMOUTH COLLEGE.

1798 Gulielmus Moody	1810 Moses S. Moody
1802 <i>Samuel Walker</i>	1813 Benjamin Greenleaf

APPENDIX, No. II.

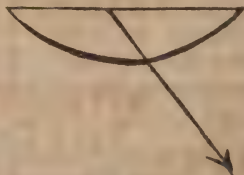
KNOW ALL MEN BY THESE PRESENTS; that wee Passaquo and Saggahew, with the consent of *Passaconaway have sold unto the inhabitants of Pentuckett all the land we have in Pentuckett; that is eight miles in length from the little river in Pentuckett westward, six miles in length from the aforesaid river northward, and six miles in length from the aforesaid river eastward, with the islands and the river that the islands stand in as far in length

* This is probably the sachem whom Gov. Winthrop (Journal, 1642, Mo. 7. 1. p. 257) mentions, "who lived by Merrinack," whom the government upon an alarm sent to disarm. And, 1644, 4 mo. 5. "At this court Passaconaway the Merrinack sachem came in and submitted to our government, as Pumham had done before."

as the land lyes, as formerly expressed, that is fourteene myles in length; and we the said Passaquo and Sagga-hew with the consent of Passaconaway have sold unto the said inhabbittants all the right that wee or any of us have in the said ground, and islands and river; and do warrant it against all or any other Indians whatsoever unto the said inhabbittants of Pentuckett and to their heirs and assigns forever. Dated the fifteenth day of November: Anno Dom: 1642:

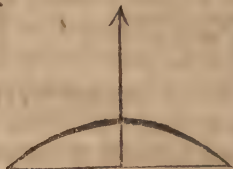
Witness our hands and seals to this bargayne of sale the day and yeare above written (in the presents of us). Wee the said Passaquo and Sagga-hew have received in hand, for and in consideration of the same, three pounds and ten shillings.

The marke of
PASSAQUO
John Ward
Robert Clements
Tristram Coffin
Hugh Sherrit



The marke of
SAGGAHEW
William White

The signe of
Thomas ⌘ Davis



Entered and recorded in the County Records for
Norfolk [lib. 2d. pa. 209] y^e 29th day of April
1671—as attest— THO: BRADBURY, *Recorder*.

Recorded the first of April 1681 among the records
of lands for Essex at Ipswich—as attest—

ROBERT LORD, *Recorder*.

(Indorsed on the outside)

The purchase from
the Indians by
Haverhill men.

The Rev. teacher of the church and town of Haverhill, Mr. John Ward, and William White and Tho: Davis do testifie that Haverhill township or lands then by the Indians called Pentuckett was purchased of the Indians as is mentioned in the deed in this paper contained, which is entered upon record, and that we were then inhabitants at Haverhill, and present when the Indians Passaquo and Saggahew (who were then the apparent owners of the land and so accompted) did sign and confirm the same, and that then we (with others now dead) did sign our names to the deed, which land we have ever since enjoyed peaceably, without any Indian molestation from the grantors or their heirs.

Taken upon oath, Feb. 4, 1680. Before me,
NATHANIEL SALTONSTALL,
Assistant.

APPENDIX, No. III.

Reverend and deare friends, whom I unfaynedly love and respect.

It doth not a little grieve my spirit to heare what sadd things are reported dayly of your tyranny and persecutions in New-England, as that you syne, whip and imprison men for their consciences. First you compel such to come into your assemblies as you know will not joyne with you in your worship, and when they shew their dislike thereof or witness against it, then you styrr up your magistrates to punish them for such (as you conceyve) their publick affronts. Truly, friends, this your practice of compelling any in matters of worship to doe that whereof they are not fully persuaded is to make them sin, for soe the apostle (Rom. 14 and 23,) tells us, and many are made hypocrites thereby, conforming in their outward man for feare of punishment. We pray for you and wish you prosperitie every way, hoped the Lord would have given you so much light and love there, that you might have been eyes to God's people here, and not to practice those courses in a wilderness, which you went so farre to prevent. These rigid wayes have layed you very lowe

in the hearts of the saynts. I doe assure you I have heard them pray in the publique assemblies, that the Lord would give you meeke and humble spirits, not to stryve so much for uniformity, as to keep the unity of the spirit in the bond of peace.

When I was in Holland about the beginning of the warres, I remember some christians there that then had serious thoughts of planting in New-England desired me to write to the governor thereof to know if those that differ from you in opinion, yet houlding the same foundation in religion as Anabaptists, Seekers, Antinomians, and the like might be permitted to live among you, to which I received this short answer from your then governor, Mr. Dudley, God forbid, (said he) our love for the truth should be grown so could that we should tolerate errours, and when (for satisfaction of myself and others) I desired to know your grounds, he referred me to the books written here between the Presbyterians and Independents, which if that had been sufficient, I needed not have sent soe farre to understand the reasons of your practice. I hope you do not assume to yourselves infallibilitie of judgment, when the most learned of the apostles confesseth he knew but in parte and saw but darkely as through a giass. Oh that all those who are brethren, though yet they cannot thinke and speake the same things might be of one accord in the Lord. Now the God of patience and consolation grant you to be thus minded towards one another, after the example of Jesus Christ our blessed Savyor, in whose everlasting armes of protection he leaves you who will never leave to be

Your truly and much affectionate
friend in the nearest union

RIC : SALTONSTALL.

For my Reverend and worthy
much esteemed friends Mr.
Cotton and Mr. Wilson,
preachers to the church which
is at Boston in New-Eng-
land.

No. IV.

Extracts from the Boston News Letter. No. 1079. Oct. 1, 1724. "We hear from New London the very melancholy and surprizing news that on the 20th of September, the truly honourable Gurdon Saltonstall, Esq. governor of the colony of Connecticut, died very suddenly at his seat there."

"On the 19th he dined well, and so continued till about 4 P. M. when he seemed something indisposed and quickly complained of a pain in his head; about 6 he betook himself to his bed, his pain and illness increasing he then said, *See what need we have to be always ready!* &c. At twelve the next day he expired to the almost unexampled sorrow of all that saw or since have heard of it, not only through all that government, but the whole land."

"He was born at Haverhill of a very ancient family which flourished for several ages at Killingsly in Yorkshire in England. This gentleman went from Cambridge when very young, just upon his master's degree in the College there, at the earnest desire of the people in New London, where he was their minister for many years, and greatly esteemed, for excelling service in that station."

"He was early observed to have a great genius and capacity in public affairs, and in his very youth was chosen agent for the colony of Connecticut to England, and in matters of importance was always consulted, until at last in the year 1707 by the pressing instances of the General Assembly after mature deliberation and the judgment of divers of the most grave and learned of the clergy he was prevailed upon to take the care and government of them more directly and fully into his own hands, ever since which he has been annually chosen governor to the great satisfaction of all wise, good and impartial men. And indeed it was scarce possible it should be otherwise, for he was a just, wise and indulgent father to them, being peculiarly formed for the benefit and delight of mankind. He had a wonderful quickness of thought, and yet as strange an attention and closeness, a bright, lively, beautiful imagination yet a very correct judgment. His ex-

cellencies seemed to meet in the most happy composition, his correct judgment presented a wild luxuriance in his fancy, and the beauty and easiness of that softened the severity of the other. He had a great compass of learning, was a profound *divine*, a great judge in the *law*, and a consummate statesman. He made excellent observations in *natural philosophy*, and had a peculiar genius and skill in the *mathematics*, not to mention his lighter studies in *philology*, *history*, *geography*, &c. in each of which he excelled enough to have made any other man very famous. His person, mien and aspect were equally attractive of love and admiration; the superiority and penetration of his great mind seemed to shew themselves to our very senses in the natural majesty of his eye, look and deportment, and yet a flowing benevolence and kindness seemed equally visible in the complaisance and easiness of them, that it was scarce possible for a man that had the opportunity of conversing with him, to put on ill nature enough not to love and admire him, and especially if they saw him in the place of an *orator*, where the agreeableness and even music of his *voice*, the strength and perspicuity of his *reasons*, the beauty and sprightliness of his *allusions*, the easy coherence, genuine relation and connection in his *transitions*, the choice of his *words* and if it may be so expressed *concise fulness* in his *action* and *style*, the charms in his *appearance*, *air* and *gesture*, commanded the *eyes*, the *ears*, the *soul*, the *whole man*, in all that were near him, in such a strange and wonderful manner, that when he has sometimes spoken for hours together, there has appeared nothing but *satisfaction*, *delight* and *rapture*, till they have all complained that he left off and robbed them of their happiness so soon."

"He was as great a *Christian* as he was a man, and seemed to be peculiarly fitted for *glory* in the next world, as he was for usefulness and the highest esteem in this."

"His most accomplished and virtuous lady survives. He left seven children, three sons and four daughters, and to each of them a plentiful fortune. He inherited an estate in Yorkshire, England."

Extracts from a Funeral discourse upon the death of Gov. S. by the Rev. Eliph. Adams of New-London.

“How doth the whole land shake at his fall ! How much of our glory, how much of our peace and safety is buried in this one grave ! Every heart aches at the hearing of it, and every eye plentifully pours out tears unto God ! The heavy tidings passeth swiftly from place to place, astonishing all as it goes and every man amazed at the news tells it to his trembling neighbour, and all with one consent begin to say, *The crown is fallen from our head, wo unto us that we have sinned.* This is a most awful dispensation of divine providence indeed, whether we consider the *suddenness and surprisingness of the stroke, or his very great worth and excellent accomplishments, or the eminent station in which he was placed, and how well he filled and adorned it.*”

“Often have I trembled to think how much of our glory and safety was bound up in him, and what a mighty blow we should be made to feel in the day when it should please God to remove him from us. The melancholy hour is at length come, this wise, great, and good man is fallen, with all his glories yet fresh about him, as if the sun should go down at noon. Every mouth is filled with his praises, and can scarce speak of any thing else but our heavy loss. And indeed, here is a most copious subject for panegyrick—it is hard to say what should be passed in silence, where every thing may be said, and too much *plenty* makes us *poor*.

“Who did not admire his consummate wisdom, profound learning, his dexterity in business and indefatigable application, his intimate acquaintance with men and things, and his superiour genius ? And what was more than all this, his unaffected piety and love to God’s house, his exact life and exemplary conversation ? In what part of learning did he not excel ?”

“We stood with a fixed attention with our ears chained to his lips. Would his modesty have permitted he might justly have made use of the words of Job.” Unto me men gave ear and waited, and kept silence at my counsel. After my words they spake not again.”

After a minute and most exalted character he says, "You that hear me this day know the truth of these things, *before whom* therefore *I speak freely*, and that there is little danger of exceeding upon so copious a subject, that all which I can well say will fall short of his due character, and that it must be a tongue or pen like his own that can do him justice. Say now if our loss be not heavy and amazing. Shall we not lift up our voices and weep and say, The crown is falling from our heads!"

APPENDIX, No. V.

SUCCESSION OF MINISTERS.

First Church.

<i>Names.</i>	<i>Time of Ordination.</i>	<i>Decease.</i>	<i>Age.</i>
Rev. John Ward.	1641.	Nov. 19, 1693.	88.
— Benjamin Rolfe.	January, 1693—4.	Aug. 29, 1708.	46.
— Joshua Gardner.	January 10, 1711.	March 21, 1715.	28.
— John Brown.	May 13, 1719.	Dec. 2, 1742.	46.
— Edward Barnard.	April 27, 1743.	Jan. 26, 1774.	54.
— John Shaw.	March 12, 1777.	Sept. 29, 1794.	48.
— Abiel Abbot.	June 8, 1795.	Dismissed June 13, 1803.	
— Joshua Dodge.	Dec. 21, 1808.		

North Parish.

Rev. James Cushing.	1730.	May 13, 1764.	59.
— Gyles Merrill.	March 6, 1765.	April 27, 1801.	62.

West Parish.

Rev. Sam. Bacheller.	July, 1735.	Dismissed Oct. 9, 1761.	
— Phinehas Adams.	1770.	Nov. 17, 1801.	60.

East Parish.

Rev. Benjamin Parker.	1744.	1790.	72.
— Isaac Tompkins.	January, 1797.		

Baptist Church.

Rev. Hezekiah Smith.	Nov. 12, 1766.	Jan. 24, 1805.	67.
— Wm. Bachelder.	Nov. 1805.		

ERRATA.

Page 12, line 23, for hoards read hordes.

— 13, — 7, — or — on.

— —, — 27, add marks of quotation after &c. and before 120.

— 25, — 23, after Arminian add—of the old school.

— 37, last line, for Morris read Norris.

— 39, line 17, — 1687, — 1637.

— 47, 2d line of note, for Mr. read Mrs.

